to forms and numbers. It was an ancient Pythagorean maxim that numbers are the *principia* of the universe, and that things are but the copies of numbers. We will not enter upon the controversies which, in ancient Greece as well as in modern Europe, have arrayed ingenious speculators into opposing parties., because, as one of the combatants says, "we are unwilling to spin out our awaking thoughts into the phantasms of sleep, making cabks of cobwebs/'* When such philosophers as Pythagoras and Plato, not to mention the author now quoted, have differed, we are not disposed to fix on the perfect or radical number of the universe. We refer to these discussions, which the superficial mind of modern times is not much inclined, we suspect, to appreciate, for the purpose of bringing out the great truth, that regularity pervades the world. How multiplied the traces which, ingenious speculators of the class referred to have discovered! One has shown how the circle or sphere bounds the shapes and paths of the heavenly bodies, and many of the stalks and flowers of plants. Another, jealous for Christianity, has rather delighted to trace the form of the cross in a thousand objects in every clime; while two, three, four, and five-fold, lozenge, and network figures have been detected in every department of nature, and given rise to rival schools. We would not set the advocate of the triangle against the supporter of the circle or quincunx; but we adopt the discoveries of all into our eclectic creed, and would charitably reconcile old feuds between men whose writings now slumber in peace amidst dust in the most inaccessible shelves of our libraries, by just suggesting that all these forms abound in nature, and contribute to its reigning order. Peace be to the ashes of those who supported their cause sometimes with warmth as excessive as their ingenuity ! We honour them all for their discoveries,

and draw from their learned speculations proofs of a beautifully pervading order in the world, suited to the state and nature of man, and fitted to minister to his delight and increase his knowledge.

The principle which reigns in nature is not the triangular, the pentagonal, or cruciform, nor is it the symmetrical nor the* numerical; it is the principle of order, and that towards a given end, the furtherance of knowledge, and, we may add, of enjoyment among the intelligent creation. It exhibits itself under a great

* BrowiKi'g Harden of Cyrus.